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CHAUTAUQUA (U. S. A.) No. IX.

BY C. P. HARD.

On Tuesday, August 3rd the fifth Missionary Conference took up the subject of "Woman's Missionary Work," Dr. Reid presiding. The first point was, the work in this land by woman for woman in foreign lands. Such suggestions as these were made. Form W. F. M. Societies; childrens' Societies. Personal visitation. Keep it before the people by meetings. Constant and earnest prayer at stated hours. Holding Missionary tea meetings. Correspondence. Parents should teach children to love the Missionary cause, and to give. Keeping ourselves informed.

Mr. Bose said "It is known to the people in America that a portion of the funds raised for the heathen in India goes toward improving races that are not heathen, toward improving Eurasian races there. I look upon it as a misappropriation of funds. I don't see the necessity of a separate school being set up and maintained for the improvements of Christian boys and girls by money raised for the heathen." Dr. Reid stated that the Methodist Episcopal church takes up in one collection money for foreign and domestic Missions. This policy is well known. I may add that the people in America read the Annual Missionary Reports, and understand how our schools in India are sustained, and give without any misapprehension.

As to work abroad by woman, these items were named: Medical work. Zenana Visitation. Increase the number of workers. Female orphanages. Supply of teachers for English and Eurasian schools on the principle of self support. Aid translations. Give instructions in house-keeping. Public preaching by women. Dr. Butler said, "It is very desirable that a lady missionary should understand that she is going to a work of very great self-denial, of toil, of isolation, that she may look the inevitable difficulties in the face before she goes and when she meets them may meet them heroically."

Several of our brothers and sisters in the North and South India Conferences may read the following as approving of what they have already made irrevocable. "Another thing, this covenant of the ladies in regard to a five years' obligation during which they are not free to marry. My experience of so many years has led me to doubt the wisdom of putting that obligation upon the conscience of a Christian lady sent forth by the women's Missionary Society. I know it is very desirable to put her upon her honor that she shall give a certain number of years of celibacy to this great work; but at the same time, in the providence of God if she should change her position, and not go out from the work but marry in the mission, she should not be looked at askance. I know cases where devoted missionaries have lost their wives and been left with one or two helpless infants. What will they do? He can not go into a boarding place: he is surrounded by native servants by whom loss of property will result, and the corruption of his children will be inevitable. There is nothing before this man of God but to go back to his own country and find a home for his motherless children. This involves the loss of a good, efficient worker, for two years. Who will say, that if a woman responsive in all her sympathy and affection, when she sees the helpless orphans, should yield to her feelings and marry that man and restore his broken heart untrammelled to its work—who will say that woman has done wrong, even if she has not finished her five years, when she has not gone out of the mission, when she sustains God's ambassadors."

Dr. Butler providentially obtained the floor, just as I was trying to get it to present this very theme. But I was going to make my mantle of charity broad enough to cover several of my brethren, who were not widowers, except as to their affections! Perhaps I felt a necessity of self defence even for having married in India one who was on the eve of going into missionary work for women! Seriously I congratulate the brothers and sisters for good commonsense under providential guidance, and hope that the W. F. M. S. will supply many assistants at least to the South India Conference. Yet it is judged wise when possible, to refund to the treasury of the W. F. M. S., the expense of outfit and passage money in proportion to the unexpired time of service.

So you see that in our Chautauqua life there is a quantity of the milk of human kindness and we wish as "much joy" as possible to all the noble missionary workers in the far east where, as in all places, "unity is strength."

Walworth, N. Y.

WEEKLY REVIEW.

—In our issue of the 27th ult. we said:

"For our own part we are persuaded that one who is sincerely desirous of knowing and doing all the will of God will be guided to that knowledge, and not be permitted to spend his life in bearing testimony to a system that conspicuously antagonizes the gospel of Christ and the people of Christ."

The *Lucknow Witness*, after quoting this, says:

Which being fairly interpreted by the context means that no Roman Catholic is or ever has been "sincerely desirous of knowing and doing all the will of God."

We neither meant that nor said it, nor do we believe it. To say it, would be tantamount to saying that there never had been any sincere convert from Romanism. We believe that many Romanists have been sincerely desirous of knowing and doing the will of God, and when, in answer to their prayers, they have been shown something that was not according to the will of God in their belief and practice, they have given proof of their sincerity by acting upon the light thus given, and have consequently received more light, and thus, step by step, have reached the conviction that the Church of Rome has been grievously unfaithful to God and to man, and have separated themselves from her. The *Lucknow Witness* still manifests a great reluctance to let its readers see our *ipsissima verba*. How would this read in the columns of our contemporary?

"A man may say that the apochryphal books are just as much inspired as the rest, may rely on tradition equally with the Scriptures for the knowledge of his duty, may accept the instructions of a person called his superior as the will of God, may allow the Pope to determine for him what he shall believe, and how he shall understand Scripture, and notify him who are the people of God and who are not, and forbid him to regard as brethren those who are not of the Church of Rome, and he may continue so doing all his days, and all the time be sincerely desirous of knowing and doing the will of God, and daily waiting upon God with prayer to that effect."

This was the position that we were rebutting, and we know not why our contemporary should be unwilling that his readers should see it in this form, rather than in the enfeebled form in which he has put it. We are satisfied that no prayer is so certain to be fulfilled as the prayer for the knowledge of God's will. And we believe that God will bring such a one to know that his word is given to be a lamp unto our feet and a light unto our faith. "If any man lack wisdom let him ask of God who giveth to all liberally and upbraideth not." Cornelius was a man desirous of knowing the will of God, and God wrought a number of miracles rather than that he should remain ignorant of it.

—Mention is made of the death of the Rev. Wm. Greenway, of the Baptist Missionary Society, at Dinapore, on the 25th ult. He appears to have been born in this country; studied at Serampore College; became a Serampore missionary in 1830; and during half a century has preached the Gospel with great fidelity. Desirous of relieving the Society of the burden of supporting him, he spent some years of this long term in business, amassed a considerable fortune and subsequently lost it, and has been during the last seven years a paid agent of the Society again. But, as we learn from the *Star in the East*, he always continued to preach the Gospel to the people of the country, especially the Mahomedans.

—We are favoured with the Report of the "Union Church of Mussoorie." The Church-building, opened six years ago, cost Rs. 34,000. The constitution of this church provides that members of all Protestant Churches can communicate at the Lord's Supper and be enrolled as members of the church, without withdrawing from the denomination with which they may be identi-

fied. A debt of Rs. 10,000 still rests upon the church. The Rev. J. Gelson Gregson, temporarily absent in England, is now the pastor of the Church.

—We are very sorry to have to mention that the Rev. Albert and Mrs. Young have left for England, the excellent school under their charge at Punchgunni having been given up because of the establishment of a school in that place under the direct patronage of Government. It is to us a matter of much surprise that the Government should think itself called upon to employ the public funds in establishing schools where private enterprise is already meeting the demand.

—The *Sunday Mirror*, the organ (as our readers mostly know) of the Brahmists, discourses of "justice and mercy," and in doing so, sets forth the way of salvation, as apprehended by them, and endeavours to make it appear that Christ is himself a witness to the truth of the same. Here is a good portion of what our contemporary says on the subject:

"Having accepted Christ as *a*, if not *the* mediator, we find we are in a position clearly to convey to our contemporary our ideas of sin and salvation, which are not only Theistic but also Christian, if by Christian we understand whatsoever Christ himself taught and preached. We say without hesitation that every word in the Brahmo doctrine of redemption has its confirmation in the well-known parable of the Prodigal Son in the Gospel of Christ. We look upon sin and salvation as disease and remedy, and we believe we are in perfect accord here with the author of that remarkable parable. Later doctrine-makers, building perhaps upon the basis laid down by Paul, the father of Christian dogmatism, have indeed imported into Christendom legal notions of human guilt, and by comparing sin to a debt and salvation to redempation or release, have made sin transferable, and vicarious atonement quite possible. Such notions are at variance with the very fundamental principles of ethics upon which Theism is based. Sin is a moral evil, a transgression and disobedience, a malady of the soul, a negation of that power and purity which exist in perfection in Infinite Holiness. Godliness is the health and strength of the soul, ungodliness its weakness and disease. The prodigal son went astray disobeying his father. He became morally unclean, and was afflicted with a moral sore. The blood of his soul was contaminated and defield, and required to be purified. What was the remedy? The author of the parable suggests a simple remedy. The prodigal son repents. He feels deep and sincere contrition for his sins. There is unutterable agony in the depths of his soul. Hell-fire and all the torments of hell are in him. The thunder of heaven's justice has struck him down. The sinner wishes to be saved from his vile and degraded position. Not yet,—says Divine justice. God's loving kindness may be eager to take him back and pardon his guilt, but His justice interposes to render unto the sinner adequate punishment. The rod is laid upon him; it is a chastening rod. The bitter remedy is administered, bitter but beneficial. Into the agony of hell-fire is the sinner dragged; but it is purgatorial fire which cleanses the soul. Thus justice and mercy act in concert, making the sinner's sufferings both punitive and remedial. Repentance and remorse are words too weak to denote this intense and unspeakable agony of the soul produced by conscious sin. The agony must be so great as to purge the mind of all impurity. The fire must burn and burn till it burns away the power of sin and wickedness, When the full measure of moral suffering has been gone through, the prodigal son rises with tears in his eyes and resolves to return to his Father. He repents; he returns. In these words we may sum up the whole history of his conversion. And as the penitent son returns, lo! the Father comes out to embrace him. How gladly He welcomes and feeds the poor sinner just returned! The conditions of reconciliation have been fully satisfied.

The point which it specially concerns us to notice in these remarks, is what is predicated of the testimony of Christ. Is it a fact that Christ says nothing about the necessity of vicarious sacrifice? That he teaches the sufficiency of repentance on the part of the sinner to qualify him for forgiveness and reconciliation with God? Does Christ teach that the way of salvation is fully set forth in the parable of the Prodigal Son? No man can go through the Gospels without seeing that the parables supplement one another, that each parable is intended to emphasize some particular phase or feature of the plan of salvation. Our Lord received sinners and ate with them, and this was brought forward as an objection by the Pharisees, who scorned to have any thing to do with such characters. In reply, Christ uttered the parables of the lost piece of money, the lost sheep, and the lost son, to show that even in human society there is special joy when that which has been lost is recovered. The object of the parables is not to show how God can receive the transgressor, without dishonouring his law, or weakening the estimate of his justice; but simply to show that there is encouragement for those who have strayed away from God and righteousness to hope for restoration. But Christ spoke many other parables, and no man can truly say that he receives the testimony of Christ who does not accept of all that he taught. He is not a teacher come from God, if we have to sift out the greater part of what he said, and confine our attention to certain statements that seem to us to harmonize with our own views. The parable of "the sheep and the door," and that of "the good Shepherd" in John x. are just as much entitled to our attention as that of the Prodigal Son. Jesus said:

"Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in he shall be saved, and shall go in and out and find pasture. I am come that they might have life and that they might have it more abundantly. I am the good shepherd; the good shepherd giveth his life for the sheep. I lay down my life for the sheep. Therefore doth my Father love me because I lay down my life, that I might take it again. My sheep hear my voice and I know them and they follow me: and I give unto them eternal life and they shall never perish." John x. 7-9, 10, 11, 15, 17, 27, 28.

The parable of the Vine and the Branches teaches the necessity of being united to Christ that men may have fellowship with God. Jesus says: "I am the way, the truth and the life; no man cometh to the Father except by me." Again, "all things are delivered unto me of my Father." He commands his disciples to present their petitions to God in his name. Jesus was announced by the Forerunner as "the Lamb of God that taketh away the sin of the world." Jesus himself says, The Son of Man is come to save men's lives, and to give his life a ranson for many." Speaking with reference to the cross, he said, "I, if I be lifted up, will draw all men unto me." Again, "This is my blood which is shed for many for the remission of sins." During Christ's ministry the Jewish institutions were in their integrity, having the sanction of God. Many things pertaining to the New Dispensation could not be intelligibly stated until by Christ's death, the purpose of God to save sinners of every nation was made manifest to believers. Accordingly our Lord told his disciples that he had many things to say unto them which they could not at that time receive, and assured them that the Spirit of God should come to them to guide them into all truth, and thus qualify them for the work of preaching the Gospel among all nations. Not a word of the New Testament was written till after Christ had gone to the right hand of the Father. Unless we recognize the apostles and evangelists as qualified to set forth the mind of Christ, no man can affirm positively that he knows a single word of what Christ taught. Apart from their testimony, no man can possibly have any certain knowledge of Christ and of Gods's way of salvation. If the *Sunday Mirror* may be credited on the subject of God's way of saving men, the only conclusion we can come to is that precious few will be saved; for it is certain that such agony of spirit on account of sin, is almost unknown among men apart from those who see, by faith, the Son of God tasting death in their behalf upon the cross.

—Thebl is in England a British Temperance Medical Association composed entirely of medical men, the majority of them, 237 in number, are largely engaged in professional work. All the members are total abstainers; as a rule they rarely prescribe alcoholic drinks for the sick whom they treat. The experience of the Society is that practice, medical and surgical, is rendered more effective and useful by these rules of abstinence. They are unanimous in the opinion that the present general mode of practice is too indiscriminate, and that all avoidable prescription of alcoholic beverages ought to be discouraged. Dr. B. W. Richardson is the President of this Association.

—In the experience of very many, the visit of Messrs. Inskip, Macdonald and Wood to Bombay, will mark a never-to-be-forgotten era. The meetings are still in progress; but we think we are safe in saying that no evangelistic work done here has ever arrested attention more than these meetings have done. These preachers have come hither with no other thought than that of being useful in the cause of the Gospel. Before leaving England, invitations to conduct services in various parts of the country were pouring in upon them, and up to the last moment very great blessing was resting on their labours, both as regards the conversion of sinners and the edification of Christians. But they believed that it was the will of the Master that they should come to India, and they came. These three evangelists are thoroughly one as regards the desirability of setting forth among Christians the abundant provision of the Gospel for purity and power, and the necessity of these in the church in order that she may fulfil her mission among the nations of the earth. In many respects, physical and mental and as regards idiosyncrasy, there are striking contrasts among them. Beside the preaching every evening, there is an address of a hortatory

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character from Mr. Inskip, often very wide in its sweep, holding the attention all the more powerfully because of the spontaneousness and naturalness of the utterances. At a certain point he invites those who wish to seek the Lord, to come forward and kneel at benches placed around the platform, and every night very many, mostly Christians seeking a higher blessing, but with others seeking acceptance with God, have come forward To some onlookers, unaccustomed to such demonstrations in religious meetings, the noise and movement, the vociferous tones, the ejaculated prayers and hymns, are somewhat of a stumbling-block. But those who are engaged in the exercises of this portion of the meetings, recognize that there is a genuine work of the Spirit going on. The tumultuousness may not perhaps be according to their tastes, but the evidence that God is blessing souls hinders them from indulging in criticism. When men are perishing in a conflagration or at sea, no one finds fault with the seeming disorder and the outcries. On the Day of Pentecost there were outcries from hundreds or thousands, and while the 120 were instructing and praying with the seekers, there must have been a great deal that looked like wild confusion. Very much of the orderliness of our ordinary services is due to the fact that there is so little sense of the reality of the things that are preached, and a good deal is also due to the fact that there is more deference to the opinions of men than to the mind of God Further on in our columns will be found an outline of some of the addresses. The well-lighted and beautiful tent is admirably suited to the purpose for which it is applied. Generally left open at the sides, many Hindoos and Parsees gather round and many take seats and listen to the preaching. It is expected that the meetings will be continued through next week.

—"D." should address those who have the power to rectify the evil he speaks of.

—H. E. the Viceroy will not remember with much satisfaction his evening at the Elephanta Caves, as it was there, we believe, that he caught the fever from which he has been suffering for a week past. The latest accounts from Allahabad, beyond which point he has not been able to proceed in his journey to Calcutta, indicate improvement.

—We have much pleasure in mentioning the arrival of Bishop Merrill of the Methodist Episc Church, on Tuesday last, from America via Europe and the Holy Land. He has come to hold the South and North India Conferences of the M. E Church. The former of these begins on Wednesday next, at the Grant Road M. E. Church, at 11 A.M.

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SATURDAY, DECEMBER 11, 1880.

THE TABERNACLE SERVICES.

The Inskip party of evangelists began their series of meetings in Bombay last Saturday evening, in the capacious and every way admirable tent brought from America, pitched on the Esplanade near the Boree Bunder. There was a large attendance. A good many hymns were sung of an inspiriting character, mostly magnifying the atonement, Mrs. Inskip leading at the harmonium, a small instrument of easy transport such as Mr. Philip Phillips carried with him in his tour round the world. The service on this first evening was of an introductory character. There was no sermon. Mr. Inskip made some remarks of a varied character suggested by the occasion. He said that their Mission was specially to Christians. Yet he would not wish any to suppose that it was because of any defect in the preaching of God's ministers in India that they had felt impelled to come hither. They wished if God would enable them, to come to the help of these brethren, in the great work of spreading Scriptural holiness in the land. If, in their methods, they did not accommodate themselves to the suggestions made by some who were unaccustomed to these, it should be remembered that the blessing of God had attended them in the use of these measures during a long course of years. They had no programme, no line of policy which they were bent on pursuing. They were told that the climate of India is enervating, but they did not propose to stay long enough to come under its influence. They had no thought of succeeding without the sympathies and prayers of God's people. Most especially were they dependent upon the Holy Spirit for success in their mission. They had not come to this country to engage in debate, to argue in behalf of the Gospel. They did not expect to reach the hearts of men by argument but by the manifestation of the power of God; their only hope was in the power of God accompanying their message. God had greatly blessed their meetings in Poona, and they entered upon these services in Bombay with a confident expectation that God would be with them.

On Sunday morning at 11 o'clock, Mr. Inskip preached on the words, "Holiness becometh thy house, O Lord, forever," Ps. xciii 5. The people of God are the house of God. Holiness, as an essential characteristic of Christians, was made very prominent in the Scriptures. It had also a prominent place in human creeds. Men generally acknowledged the necessity of it in some form, to some extent. In all the churches of Christ it is admitted that the great idea of Christianity, is to make men what God intended they should be. Those Christians who were most devout and most earnest, were most stimulated by the desire for holiness. It is among worldly Christians that we find most indifference to this matter. It is not to be denied that there are many professing Christians who are not holy. Every preacher needs to be as fully saved as Paul was, if he would be effective. Success does not grow out of circumstances. The Gospel preached in demonstration of the Spirit may be expected to produce exactly the same results here that it has in other lands. If anything is more needed than another in India to convince men of the truth of the Gospel message, it is the presence of holy Christians, holy ministers. Mr. I. deprecated any thing like ridicule of Hinduism. Ridicule sometimes seemed to accomplish something; but there were generally reactionary influences that made it a losing business.

On Sunday evening Mr. Wood spoke on the words, "Be ye perfect even as your Father in heaven is perfect" Some disliked the word *perfection* in matters pertaining to the Christian life in this world; but it was a Scriptural term. It might be found in Scripture no less than fifty times, predicated of human character under the operations of grace. The grand object of the whole Chr. system was to make men perfect. But what is the perfection spoken of? Not absolute perfection, for this is predicable of God only. He is perfect in the sense that nothing can be conceivably added to his perfections. Not angelic perfection, the perfection of beings that never knew sin. Not Admic perfection. Every creature has its normal limits. The perfection that the redeemed may attain to is that which consists in pure love reigning alone in the heart. Perfect sanctification does not add any new grace to the heart. Does not exclude the need of the atonement. It is altogether a mistake to allege that the enjoyment of this blessing dispenses a Christian from the necessity of resorting to the blood of Christ. The same grace is needed to preserve us, as is needed to bring us to Christ in the first instance. It is through the merits of Christ that preserving grace comes to the Christian all along his course. Christian perfection does not exclude growth in grace. It puts a finality to nothing but sin. It is not sickness but health that is favourable to growth. It is when the heart is cleansed from sin that the Christian graces can best grow. It is when the Christian is freed from the conflict with antagonisms within, that he is best fitted to meet the antagonisms of the outer world. Mr. Inskip followed with some remarks and afterwards gave an invitation to those who were desirous of seeking the blessing that had been discoursed about, to come forward and kneel at the benches which had been placed around the platform. The unconverted were also invited. Many of both classes came forward. Most of them were spoken with individually; much prayer was offered and the meeting closed.

Monday, 7 A. M. about fifty were present. After some introductory remarks of a suitable character, there was a season of prayer and afterwards many gave their experience. Monday evening there was a large audience, and after the usual introductory exercises, Mr. Macdonald preached from Heb. vi. 3: "Leaving the principles of the doctrine of Christ let us go on unto perfection." The six elementary principles enumerated by the apostle were specimens covering the whole ground of Christian doctrine and relating to the inner, outer, and future life of the Christian:—"Repentance and faith" to his experience, "baptism" and "laying on of hands" to his ritual, and "resurrection and judgment," to his future state. These first principles were designed to be stepping stones to something higher, which the text designates "perfection." This, the objective point of all Christian doctrine, and all the preceptive teaching of the scriptures, has come to be regarded by the majority of Christians as an impossible attainment. The objections to the doctrine of 'perfection' have grown out of incorrect definitions of the term, which the preacher at great length illustrated and explained to be, in the scriptural sense, the possession of a pure heart, having just enough of love, faith, and humility to exclude all hate, unbelief and pride. A perfect Christian was one who answered the end for which he was made, i.e. who loved God up to the measure of his ability, all he could love. Perfection in nature and even in art was acknowledged on every hand, but denied in grace where God had been at infinite pains to ensure it.

The objection that the apostle merely urged an *approximation* to this attainment was met and proved to be groundless, as the preposition on which the assumption rests means according to the highest biblical scholarship both motion towards and attainment of a point or state, aud implies the gradation—start, aim, reach and abide. In conclusion, the blessing of a pure heart or Christian perfection was explained to be a gift, and not the result of a gradual growth, and was shewn to be absolutely essential to the maintenance of the life of God in the soul and the symmetrical development of a Christian character.

Tuesday, 7-30 P. M, Brother Inskip preached from 1 Thes. v. and 23. "And the very God of peace sanctify you wholly &c." The distinction between justification and sanctification as a separate subsequent experience was seen in that the prayer of the Apostle was on behalf of Christians who had already been converted and justified. Though the truly saved are sanctified in a measure, having consecrated themselves to God up to their light, yet such are not wholly sanctified in the sense of the text, for there remain the relics of the carnal nature, which though kept down and overcome by the grace and power of God, are nevertheless painfully present, and cause the great proclivity to sin manifest in human nature, thus giving Satan a great advantage. The honest endeavour of every true Christian to overcome this proclivity must always result in good, and help to strengthen the mind and will in the service of God, but the disadvantage at which such a soul, with so formidable an enemy within, must be in the fight of faith, is obvious. In the provision of grace it is possible that this evil bias can be removed, so that under the operation of the Holy Ghost the mental and moral faculties of the soul shall have a right proclivity. No new attribute or faculty is superadded when a soul is sanctified, but all are improved and made more harmonious in their relation to each other, so that the drift of the whole nature is Godward and not sinward.

Errors of judgment are quite compatible with a pure heart, but though mistakes are possible, when they are seen to be such they are immediately righted and in such a way as evidences that the motives were pure and right though the judgment erred.

The experience of holiness is the normal state of the Christian who loves God with all his heart in obedience to the first and great commandment. To the pure in heart the easiest thing in the world is to love God supremely and his neighbour as himself. The divine agency must be taken into consideration for it is by the power of God that the soul is purified and by the same power that it is enabled to love God and man as it ought. Peculiarities of temperament, disposition, or education make no difference, for a peculiar salvation and a peculiar Saviour meet all such peculiar exigencies.

The work of sanctification is a divine work, and wrought the instant the soul takes hold of the cleansing blood and promised fulness.

REMINISCENCES. XCV.

DIARY. Oct. 30, 1845.

"Come to Christ." This seems to be the general Scripture direction for all who hunger after righteousness, and it is important to know what it means. The words are used with special significance. Take for instance our Lord's discourse in John vi. where the words are reiterated. A great multitude from the surrounding country had followed him to his retirement on the east of the Sea of Tiberias, and witnessed the miracle of the loaves, and again, the next day had followed him back to Capernaum. They came, seeking for Jesus and they found him. But Jesus said unto them, 'You have seen me and believe not.' This whole discourse implies that they had not come unto Jesus in the sense here pertaining to these words. "Every one therefore who hath seen and learned of the Father, cometh to me." This is the invariable evidence of all divine communication that it leads to Christ. The Jews to whom the discourse was addressed and ourselves are on the same footing. They could only come by faith and we can only so come. But the figure is physical, and we may learn something from this. To come is an individual act; the man who comes separates himself from the crowd that he may draw near to Christ and enter into personal relations with him. He ceases for the moment to remember that Christ is the Saviour of all; the engrossing thought is that Christ is *his* Saviour. Next, the words imply a *withdrawal* from. The sinner must leave the world and leave it forever. He cannot go back to his house to put things in order as though at some future time he would return, as though his interests there were not entirely extinct. Further, in coming to Christ, the sinner withdraws from the law as a ground of justification. You renounce all ability of your own. You go away forever from your own righteousness. We are in danger. We cannot save ourselves. We have not life. Jesus is *the* bread of life. He is *the* light of the world. There is none besides.

"Every man that hath learned of the Father cometh unto me." To find the Saviour, you must believe that there is no salvation for you but through Christ, and be willing that it should be so. The object of coming must be the securing of eternal life. No less motive than this will be accepted. The Jews were willing to come to Him for the meat which perisheth; they said, Lord, evermore give us this bread. They would follow Christ if he would give them daily bread miraculously, as the Israelites had in the wilderness. But his object in multiplying the loaves was to show them that him had God the Father sealed; and persuade them to come to him for those gifts the bringing of which constituted alone the worthy object of his mission. The more we ask the more we honour Christ. It is my duty to come to Christ just now for whatever I want in the way of righteousness. He is made unto us sanctification. The riches of Christ towards us augment in proportion as our faith augments. Do we not act for the most part as though we were afraid of emptying Christ by asking too much? O ye of little faith! is his great reproach.

Recently it has been impressed upon me that it is owing to the special goodness of God that I have not been transformed into an eminently devoted Christian; he has let me alone, so to speak, with my own evil heart, that I might become acquainted with it. My peculiar blindness and self-righteousness required peculiar treatment; and while he has multiplied about me means of grace, he has suffered me to continue insensible to them. To speak truly he has refused to work perpetual miracles in me; and it stands to my eternal shame that the sublimest motives displayed in creation or in his own perfections, fail altogether to free me from the bondage of sin. I never would have believed this had I not experienced it.

Nov. 6. "For I do always those things which please him." John viii. 20. The great beauty dwelling in the obedience of Christ never struck me so forcibly. He sought not his own glory; though the very object for which he came required that men should look to him, leave all for him and follow him. Again and again he assures them that he has no will of his own (though if any man might have had he might.) He alone of men did nothing for his own pleasure. He asked no consideration for any thing he might say or do of himself; all he wanted was to secure the affection of men for the Father's image exhibited in and through him. In the Father's approbation he found ample compensation for anything he should be called to suffer. Meditating on this, I perceive an error which I have committed in neglecting to apprehend the divine approbation when I might have done so. I have thus cut myself off from one of the most powerful incentives and aids. What a barren and joyless life the Christian will have of it who shrinks from beholding his Father's smile. Must not this be highly displeasing to God? This modesty is only another form of selfishness and unbelief. Is not the unsophisticated spirit of a child, free from every thing like artificial and laboured modesty that which best pleases him?

7th. Have at length discharged that great duty which has been weighing upon me so long, and to the non-fulfilment of which I ascribed much of the discomfort of my soul. A month ago I was praying with tears that I might have strength for it, and yet I did not seem to think that I could have it without some change of circumstances. And now when I seem to myself to be in a declining and low state, I do it with very little of an effort. May God bless it.

This duty, so well as we can remember, had reference to his father. He thought that his father was not as devoted and self-denying as he should be, and felt that he ought to speak to him, but shrunk from it. His father received very well what he had to say to him.

INTERNATIONAL BIBLE STUDY.

December 19th, 1880. *Review.*

THIS is the twelfth sunday of the quarter, and the Berean programme bids us review what we have been studying. How important is this matter of reviewing, and how little is it estimated as it should be. There is a daily avidity for something new, but nothing new can possibly be as valuable as what we have already considered. On our first acquaintance with any truth of Scripture we scarcely get below the surface, and there are too many Christians who spend their days in skimming the surface of things and have no other thought than of hieng to some new flowery meads and pastures green. The Spirit of God is given to us to show us the deep things of God, and he requires that there should be first a desire for these subterranean treasures. Thousands of persons in every generation have been passing over the diamond fields of South Africa without the slightest idea that there was any special treasure there waiting for their scrutiny. And so it is with myriads of Christians who have not learned the blessed art of interrogating the word of God and of wrestling with it and saying to it, I will not let thee go unless thou bless me.

In the quarter, we have traced the history of the world in one of its streams of descent from Adam, for two thousand years. We have seen man in paradise, enjoying the favour of God and the society of angels, and with a magnificent prospect before him. We have seen him led away by the idea that he could not get the true benefit of his free-will without contravening the will of his Creator. We have seen him fall from his high estate and pass away from the benignant Government of God to that of his own depraved will and deceived heart. We have

seen one of the sons of Adam take the life of the other, and in this we have begun to spell out the true meaning of the sentence pronounced on man. And as we go on with the development of human society we see more and more displayed as we advance the inheritance of misery and shame elected by our first parents. The principal object of the word of God is to trace the history of redemption, but in doing this it shows the nature of the reign of sin and of the ruin man has brought upon himself by his departure from the living God. We find that in the interests of redemption it becomes necessary that the term of man's life should be reduced till scarce a tithe of his pristine longevity remains; that he may learn to make less account of this earthly life and more of that which is to come. The flood that sweeps over a guilty world and tells us that God is a holy God not to be mocked, also bears up the ark which testified to the salvation that God has prepared for them who put their trust in him. The sacrifices offered from the beginning, speak to us of the Lamb of God who taketh away the sin of the world. We also find that traditional religion does not suffice to keep alive a people of God upon the earth, and that continual interpositions of the divine goodness are needed that there may be a righteous seed on the earth. When idolatry begins to be universal on the earth, God calls Abraham to be his confidential servant and his obedient friend. The character of God is wondrously revealed in the history of his dealings with Abraham. Men of the present day exclaim against the anthropomorphism of these old records, but only in this way could men be brought to associate the most important ideas, the personality of God and the holiness of God. The tendency of man's mind is, in laying hold upon the personality of God to let go of his holiness; or, in lying hold of his holiness, to let go of his personality. But in the history of his dealings with Abraham and those who followed, we have clearly brought before us the personality of God, so that idolatry is seen in its repulsiveness; and we have no less clearly exhibited the holiness of God, visiting with wrath the cities of the plain. It was about this time that the people of the East, the Hindoos, were drifting into the worship of the Vedic Gods. The Gospel was preached before to Abraham, the glad tidings of salvation for all nations of the earth through One who should be born in the lineage of Abraham; salvation through faith in the Messiah promised from the beginning. We have had a specimen of the love and power that wait upon faith in the earnest and fearless interposition of Abraham in behalf of an ungodly race whose sins he could not but abhor, and in the way in which the mind of God showed itself ready to respond. We have also seen the completeness of the consecration that accompanies true faith, in the implicit and unreasoning obedience rendered by the patriarch to God, when required to yield up his dearly-beloved Isaac. "Except a man forsake all that he hath he cannot be my disciple," says Christ; have we forsaken all? Is our Isaac on the altar? Can we trust the Lord when his commands are inscrutable, and when we see not how he will fulfil his word? The Lord manifested himself unto Abraham in angelic guise or human form, in prefigurement of the manifestation to be eventually made in the person of the Lord Christ. How great is our advantage in that we have the wonderful record of the life, sufferings and death of the Lord Jesus, and have the Holy Spirit to bring us under the beatific and transforming power of that divine character. How great a reproach if we should lag behind the faith of Abraham.

THOUGHTS ON REVELATION. XVI.

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake like a dragon. And he exerciseth all the power of the first beast before him and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed." xiii. 11 12.

The power here represented is one that is subordinate to the power that has been previously described. It seems to exist for the sake of the first power. "He exerciseth all the power of the first beast before him." He represents that power; is in fact the minister of that power; some agency by means of which the authority of the great central power is brought to bear upon the subjects of the same, living in more distant lands and in fact every where throughout the bounds of this spiritual empire. Regarding the Pope as the head of this spiritual empire, the clergy, regular and secular, are the subordinate power by whose ministry and agency his authority is brought to bear upon Roman Catholics throughout the world. Very few Roman-Catholics have any thing to do personally with the Pope; even in what were called the states of the Church, there are multitudes that have never seen the Pope. Much more they who live in foreign countries are in the nature of the case precluded from coming into direct contact with the so-called vicar of Christ. A ministry is wanted that shall be supremely devoted to the will of the Pope, and yet in a manner be ubiquitous, furnishing every man a visible embodiment of that power. As a matter of fact, very little is done in the Church of Rome by direct governmental acts of the central power. Every priest is armed with the spiritual power of the Pope, in such a sense that not to hear the priest is not to hear the Pope, the blessing of the priest is the blessing of the Pope, the curse of the priest is the curse of the Pope. As a result of this stupendous organization, centralization does not involve in the Church of Rome (world-wide as it is in extent,) dissipation of energy. The system is vital throughout. The two horns of the lamb indicate, as we suppose, the two divisions of the priesthood, that which is bound by monastic rules and that which officiates for the people. There is a lamblike appearance of meekness and of weakness, in the priest of Rome, a seeming abnegation of all power; but when he speaks, it is with the authority of the Pope, determining the everlasting destinies of men, absolving them from sin and its punishment, or subjecting them to the wrath of God; he speaks as a dragon. The Pope decrees the Immaculate Conception of the Virgin; immediately, throughout all Roman Catholic countries in Europe, America, Africa, Asia, Oceanica, the obligation to believe is brought home to every man by the priest, and woe to him that disobeys.

"And he doeth great wonders so that he maketh fire to come down from heaven on the earth in the sight of men." That is, he makes men believe that he is in such intimate correspondence with heaven that to despise his authority is to despise that of God, to incur his wrath is to incur that of God.

"And deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast." The priest, the representative of the Papal power, is considered to be invested with supernatural power; at his word, the bread and wine are changed into the veritable body of Christ. It would be a wonderful miracle to change a man into the form of a beast, by means of some incantation or spell; but what miracle can be compared with that of changing a wafer made of flour into the body of him who sits upon the throne of heaven.

"Saying to them that dwell upon the earth that they should make an image to the beast, who had the wound by a sword and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." 14, 15.

This image of the beast is the union of the church and state, in France, in Austria, in Spain and in every other Roman-Catholic country. In every such country the church of Rome has allied herself with the state, so as to secure the power of the State for carrying out all church measures. There is a distinct Romish hierarchy in each of these States, and all the subjects in these States are required to render absolute obedience to this combined power. The same priesthood that represents the power of the Papacy, keeps the people in subjection to the ecclesiastical laws of the State, and so invests the State with authority over the people. The history of many a European State, in the middle ages, illustrates this matter very strikingly by what took place whenever a particular king forfeited the favour of the Pope; his subjects were released from authority and bound to give their homage to any one whom the Pope might designate. In all these states, throughout the dark ages and far down into modern times, the secular arm was used to persecute non-conformists. The power that caused them to be killed, emanated from the priesthood. And there are countries still where the priests have still some vestige of this power though it is fast passing away.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Brother,—I feel I cannot allow "K's" letter in your issue of the 4th December to go unanswered, and I trust you will oblige by permitting mine to appear in your corresponding columns.

What struck me most in my dear brother's letter when reading it was, that his experience on the night of the first meeting held by the "Inskip Party" was similar to mine some 3 to 4 years ago.

I remember so well attending a service in Poona, the first part of which was conducted with great quietness, but after the Sermon, when the invitation was given to those who had not found a Saviour to seek Him, some weary, heavy laden, sin sick souls coming forward, we had a season of prayer, and then it was that shouting and clapping of hands com-

menced. I know exactly how I felt; I would have crept under my seat if I could; as for praying I found it impossible and I left the service without a blessing,—though that very night, souls were saved and some of God's children blessed. God had put His seal to the work.

I learnt a never to be forgotten lesson that night and that was this—it is always best to permit God to work as He considers wisest through His servants. I fully admit that we are not all constituted alike and therefore should no doubt make allowances for one another, but on the other hand, it is our duty as the *believing* children of God to TRUST ALL in His hands, leaving all the consequences with Him, and He will bring all things to pass,—it is useless for us to lay down any set rules by which we must be guided, and then again let us always remember that "where the Spirit of God is there is liberty" "Let us bear each other's burdens and thus fulfil the *law of love.*"

God blessed me much at the meetings held in Poona, to which our brother refers to, in the concluding para of his letter. I never remember attending a series of meetings from which I received so much good to my soul.—I left Poona rejoicing in the Lord,—fully saved by the grace of God—reposing confidently in the precious blood of Jesus and in the "full assurance of faith."

Increase our faith! so *weak* are we
That we both may and must
Commit our *very faith* to Thee,
Entrust to thee our trust.

Yours ever in the Lord
"*M.*"

I enclose my card.

NOTICES.

THE REV. J. CLARK, from Melbourne, Australia, will (D.V.) preach and give an account of Mission work in Western Polynesia on the morning of Sunday next at 7 o'clock in the Ambroli Church, Khetwadi. Europeans and English speaking natives are cordially invited.

RECEIVED from Mrs. S. for the Chr. Orphanage, Curreemnuggur, Rs. 4.

THE Rev. R. Jeffrey will (D. V.) deliver a Lecture to English-speaking natives in the Hall of the Free General Assembly's Institution, Khetwadi, on Sunday the 12th inst., at 8-30 P. M. Subject:—"Conscience and Substitution." All are cordially invited.

THE Fifth Annual Session of the South India Conference of the Methodist Episcopal Church will commence at Grant Road Church, Bombay, under the presidency of Bishop S. M. Merrill, D.D. on Wednesday next at 11 a.m. continuing during the week. The Meetings of Conference will be open to the public, and members and ministers of other Christian churches are cordially invited to attend.

REV. S. P. Jacobs of Calcutta will preach at Mazagon on Sunday at 11 a. m.

THE American evangelists will continue to hold Services in their Tent on the Esplanade, as follows; daily (except Sunday) at 7 A. M. and 7-30 P. M. On Sunday the services will be at 7-30 A. M. and 6 P. M.

MRS. Inskip will hold special meetings in the tent, for young people and children, on Saturday and Sunday at 4 P. M.

RECEIVED for Grant Road Church, Miss. M. Rs. 6; I. F. R. 10; W. B. 10; J. V. W. 15; J. B. 5; F. 10; T. B. C. 5.

Epitome of News.

SATURDAY, DECEMBER 4.

—*C. and M. Gazette*: "There will be a great gathering at Erinpura on the 1st January next to celebrate the opening of the Rajputana line of railway through to Ahmedabad. The Governor of Bombay, Sir James Fergusson, will be the guest of Colonel Bradford, Governor-General's Agent for Rajputana, who will go from Ajmere to meet the Governor at Erinpura. The opening of the new line will bring us our overland mails twenty-four hours earlier than at present; the mail trains from Bombay will run through to Delhi by this line in 47 hours, catching the up mail trains of the S. P. and D. Railway.

—It is stated that 40,000 pilgrims have left Egypt for Mecca this year. The great caravan which left Cairo on the 6th October under a salute from the citadel batteries is, says a correspondent of the *New York Herald*, protected this year, as it has been for the last three years, by a battery of breech-loading steel cannon of Krupp manufacture, by a battalion of infantry and by a squadron of cavalry. Mehemet Khan, the Persian Consul-General at Smyrna, accompanies the pilgrims to see that the subjects of the Shah are not bullied and cheated by their companies, as was usually the case in former years. The Cairo pilgrims carry with them $80,000 in gold, to help to repair the famous "Ein Zebeda," or drinking fountain, at Mecca. This sum was raised by voluntary contribution last summer in Egypt alone.

—Dr. S. Furdoonji in *Times of India*: "During an experience extending over a term of two years in this part of Kattywar, I have come accross a very large number of opium-eaters, most of whom are in the habit of taking very large doses of the drug, from half to one tolah or more in twenty-four hours. The habit of taking the daily dose is increased with its continuation, as tolerance of the drug becomes established with its habitual use, and it is my opinion, that the craving for opium-eating is just as bad as that for taking spirits. Whilst some people take their daily dose twice a day, I have come across a great many who take it three times a day."

MONDAY, DECEMBER 6.

—Mr. J. Nugent, acting Secretary to Government in the Revenue Department, has been appointed Municipal Commissioner for the city of Bombay in place of Mr. J. H. Grant, who has sent in an application for furlough to Europe.

—*Kandahar News*: We have to deplore the death of one of the members of our little Kandahar garrison during the siege. Colonel Daubeny, 2-7th Royal Fusiliers, died yesterday in the citadel, and was buried last evening. We have lost an officer who was beloved and respected by all who knew him.

—H. E. the Viceroy had an attack of fever on Saturday, and left for Calautta, last evening at 10 o'clock.

—*Times of India*: "The Auatralian mail brings accounts of some recent massacres in the Solomon Islands, where the Commander of H. M. S. Sandfly and six British seamen have just been murdered.

—The entire Press of Gujarat write in terms of the greatest respect and affection of the late Rev. Mr. Montgomery, and expess their unfeigned sorrow at his death, by which they are deprived of one of their oldest, best, and most useful citizens.

—Madras paper: Some time ago the head men of certain of the hill tribes in the Vizagapatam hill tracts mustered their gangs, and as a preliminary measure, plundered the village of Chitrakonda, carrying off such of the inhabitants as were unable to escape, for the purpose of making a propitiatory sacrifice preparatory to an attack on the Police Station. The morning after these poor wretches had been taken prisoners, a piece of ground was prepared for the sacrifice, in accordance with the ceremonies of the tribe, and cooked food was offered to the unhappy victims which, naturally enough, they refused to partake of. Their heads were then cut off by order of the head men of the fituridars (or conspirators who had organized the expedition) with his own sword. The blood of the slaughtered men was then mixed with rice, and smeared by the man who had butchered them over their foreheads, with which the disgusting and superstitious observances came to an end. The attack on the Police Station did not take place after all, but the main facts as to the murders were not denied, though the nine persons who were accused denied that they had been committed in furtherance of a sacrifice, for the purpose alleged, Two out of the nine protested that they had not taken any part in killing the pariahs, who are usually the only victims in such cases, though on this particular occasion, the headman of the village had also been killed, for having given up the family of one of the hill men to the Police. The Joint Sessions Judge of Vizagapatam, before whom the case was tried, found eight out of the nine prisoners guilty, and sentenced the ring-leader to death and the remainihg seven to transportation for life. The High Court, in disposing of the case last Monday, confirmed the sentence of death passed upon the 1st prisoner, who was the sctual perpetrator of the murders; but as it was not proved that the others had actually taken any part in the crimes, the sentences of transportation for life passed upon them were reversed, and the men were ordered to be discharged from custody.

—*Bombay Review*: We have looked in vain in the new number of the *Bombay Church Chronicle* to find some apology for, or vindication of the large grant made by Government towards the building of the Chapel of Ease for the residents of Malabar Hill. We cannot even ascertain from the notice in the *Chronicle* what *is really the amount of this Government grant* for sectarian purposes. Some paragraphs have stated it as Rs. 15,000, and others only Rs. 5000. The amount makes no difference as regards the bold violation of principle that is involved in this subvention. It is one entirely opposed to all recent practice in Indian administration; and, we imagine, must be in direct contravention to recorded rule or regulation. Be that as it may, this grant is having a very undesirable effect on the public mind; but it is the last, not the present administration that is responsible for the impropriety.

TUESDAY, DECEMBER 7.

—*Bombay Gazette:* "The entertainment proffered so spontaneously and so heartily by the public of Bombay to the 1st Grenadiers last evening marks the general opinion of the miserable spirit which sought to overwhelm with calumny brave men who had already been overwhelmed in the field on which they had left more than half their numbers. Had these men behaved badly, or even indifferently, in the hour of danger, Bombay would not have fêted them on their return. But courage is worthy of respect even when unfortunate and it was the signal courage displayed by the 1st Grenadiers which the *élite* of the city joined in doing honour to last night.

—Bengal is just now suffering from a widespread epidemic fever, writes the *Amrita Bazaar Patrika.* "In the affected parts, and we do not know what part is not affected, it is a rare sight to see one healthy man. Men, women, and children are alike suffering."

—*Pall Mall Gazette*: The following are extracts from a letter received by a gentleman in London from a friend connected with the American mission at Urumiah:—

A calamity threatens us which may entail sufferings beyond those of the past year upon these much-afflicted population. I doubt not the telegraph has informed you that Persia has been invaded by the Kurdish armies of Sheikh

Obidullah, whose residence is in a picturesque stronghold in the district of Nochea, three days' journey from Oroomiah. As the affair promises to assume large dimensions and affects grave political interests, I think you will pardon me if I state the facts as we know them even in mere detail. I need not recall to you, I presume, that Sheikh Obidullah was one of the prominent actors in the siege of Bayazid. I have been told he was not held responsible for the massacre in that place, as was Sheikh Jellalovdeen, who afterwards died, and, it was rumoured, was poisoned by the Osmanli Government. Last year Sheikh Obidullah engaged in a little rebellion against the Sultan's authority, and inflicted considerable loss upon the Turkish forces, for which he was suitably decorated and honoured by the Osmanli Government, at the hands of a special Ambassador, Samih Pasha. These facts are doubtless presented in detail in the Blue-book. The deference paid this Kurdish chief by the Turks is due to the exalted rank given him by the Soonnee Moslems throughout Turkey, Arabia, and even Africa. He is esteemed the third dignitary of the Faith, being next in rank to the Sheriff of Mecca. The Kurds have come to regard him as their great prophet, and accord him implicit obedience. He is undoubtedly a man of large ability and much tact. It has been evident for a long time that he had designs on Persia. Last year he attempted to resist the Prince Governor of Oroomiah on his way through certain border districts, principally Kurdish in population, to collect the revenues. The matter was then compromised. This year he has tried by diplomacy to have those districts placed under his control, guaranteeing their revenues to the Persian Government. His son, Sheikh Abd-el-Kadir, spent some time here in Oroomiah this summer negotiating on this point; but the result was unsatisfactory, and now the Sheikh has determined to try the issues of war. A large force of 8,000 or 10,000 men has entered Persian territory, sweeping through the little districts of Sooldooz, Foshnoo, and Sonj Boolak without interruption, the populations on his route furnishing him supplies and receiving little molestation except from bands of robbers who presumed on the disturded state of the country to commit great depredations.

—A curious accident has just led to the discovery of some remarkable Roman remains at Buzcari. The hoof of a horse broke through the ground in the market-place, and after excavation on the spot a Roman cemetery was discovered. It dates from the second century. Over twenty urns of all sizes have been discovered, besides glass flasks, vases, cups of strange shapes, and a few skeletons. All these have been removed to the museum at Agram.

—The bust of the good and gallant Coligny, who gave his life in defence of religious liberty in France, adorns Châtillon, his native town, to be followed, by-and-by, with a full length statue of the great Protestant champion in Paris.

—A clergyman in the west of England writes to the *Guardian* giving his experience of a tricycle as a means of locomotion in large country parishes. He says: "My first journey was ten miles, the third journey 42, across Devon into Cornwall. I have travelled about 800 miles by this time on pleasure trips in North Wales and latterly in Derbyshire, on my work of deputation for the Society for the Propagation of the Gospel, and have found it a great comfort and pleasure; from seven to eight miles an hour is my speed, and I can do fifty miles per day. I can ride up any hill almost. I carry my portmanteau with me, and have carried my boy, aged twelve, behind me for thirty-four miles once. If I were in a country place and wished to save a horse, I should do so by keeping a tricycle. It wants no grooming, no corn, no tax, no gates; you can leave it at the door of a cottage and want no one to hold it; and, better than all it has done my health (which was shattered abroad) more good than all the physic I have swallowed; so I cordially recommend it to clergymen."

Wednesday, December 8.

—*Times of India*; Allahabad 7: The Viceroy is so seriously indisposed that he has been compelled to break the journey here. He spent a very bad night, and the train was delayed for three hours at Sutna early this morning to allow his Excellency to get sleep. The train arrived here at one to-day. The Viceroy was so week that he had to be carried from the railway carriage to Sir George Couper's conveyance. Lady Ripon with the Viceroy and party are putting up at Government House. Earl De Grey, who had left Allahabad in the morning for Dehra on a tiger-shooting excursion, has been telegraphed to return.

—Lord Salisbury has contributed £500 towards the expenses of the Oxford Mission to India.

—*Times of India*: The extraordinary letter purporting to be written by Mr. Ruskin to Chesterfield, which appeared in our issue of last Saturday, was, it appears, a forgery.

—The Raja of Jhind, it is stated, has promised a donation of Rs. 1,00,000 to the Golden Temple at Umritsar to be spent on repairing its golden gates. The Maharajah of Pattiala has also given Rs. 5,000 for the same purpose.

—A curious illustration of the credulity of the people of this country and the facility and rapidity with which news is spread without the aid either of newspapers or of telegraphs occurred recently in Behar. In the month of Assur last the Hindus in several districts suddenly ceased ploughing on Sundays, and on being interrogated as to the reason of this change in their habits, replied that they were acting in accordance with an order issued by Jagannath Jhi in the interest of the divine cow. The mandate, they said, was disseminated by means of small pieces of paper, called *patias*, having the following words written on them in the *Kaithi character*:—"Jagannath Ji ka hukum hai Itwar ke roz har na jote, aur nemak na khae." ("It is the order of Jagannath that on Sundays no one shall plough or eat salt.") These *patias* were passed from village to village with the utmost celerity, and were obeyed without question, though none could say whence they came or where they ultimately went. After a time, the connection between salt and beef not being very clear to the Hindu mind, a "shave" was suspected, and the wiser members of the village communities, neglecting the observance, returned to their ancient usage. In many places, however, the *Pioneer* says, the new custom is still practised in a more or less half-hearted way. The *beldars*, as is well-known, have from a long time past abstained from work on Sunday, and devote the day to rat-hunting and other pious pursuits.

—*The Star in the East*: The Rev. W. Greenway of Dinapore passed away to his rest on Friday morning, the 26th ultimo. He was one of the missionaries employed by the Baptist Missionary Society. Long life had been granted to him, for he had numbered more than his three score years and ten. He was formerly one of the Serampore missionaries, but when the funds were low he turned to business for support, and became comparatively wealthy. But prosperity made no change in his activity and zeal. He continued to preach the gospel to the natives. He was for some years a deacon of the Lower Circular Road Church, Calcutta. Seven years ago, when his wealth was suddenly lost, he again became a paid missionary of the Society. He was a good and true man; and his peaceful end was worthy of his gracious life.

—The Hon. A. Mackenzie presiding at the annual meeting at the London M. Society's Institution, Calcutta, said: I for one do not believe that any system of purely secular education can adequately meet the mental needs of responsible moral beings. The Goveenment Instructors must, for the present, ignore by far the most important department of human thought. They have to dissociate themselves entirely from direct religious teaching of every kind. I say advisedly from *direct* religious teaching, because it is notorious that the Truth of God, even as preached in Science, and that too by the most absolute secularists, is none the less mighty for the pulling down of the strong holds of ignorant superstition. Every year we see the vast fabric of heathenism crumbling more surely to its fall. To the devout Hindu the very air around his shrines seems resonant with the wail of ousted deities.

Hinduism, as a religious system, stands helpless before these changes. It has no sacred fire that can rekindle the beliefs that go flickering out on every side. And consequently myriads of its youth are drifting away from what is to us a dire superstition, but was none-theless to them a religion,—the religion of their boyhood and of their father's homes, drifting away into what we hold to be an equally blind and uninstructed—"*No belief.*"

Now I, for one, feel bound to say that in each such case the man's education is only half finished. Government, as Goverument, has its hands tied and can do nothing to supply the want. Hence it is that Christian men, whether in the Government or out of it, believing in the truth of their own holy faith, welcomed with gladness the plan of Educational Missions initiated by Dr. Inglis and developed by Dr. Duff of which this institution affords an admirable example.

—The *South Wales News* of Nov. 10 has the following:—"We congratulate those gentlemen who have introduced the Rev. Joseph Cook to the Principality. His lecture on 'England and America,' which he delivered last Monday night to a Cardiff audience, was, in many respects, very interesting. Last night, however, he produced a deep impression upon a much larger audience while he dilated with great power on the question 'Does death end all?' The rev. gentleman made use of coloured diagrams to assist him in his arguments, and, though he was dealing with some of the most abstruse questions of science and philosophy, he argued with such clearness and effect as to carry the vast audience with him from beginning to end.

—*Christian*: Those who remember the Rev. James Caughey will be glad to know that, in a letter to Mr. T. B. Smithies, he writes that, having been silent for nearly eleven years, he now begins to experience the benefit of his long rest from work. He has been graciously and wonderfully preserved from depression of spirit during his long retirement, and the smile of Jesus and the sunshine of his presence have made up for it all. The tokens are evident that God is about to restore his health, and that pulpit and pen are to be resumed as in former days. He is not without hope that he may once again return to preach Christ in "dear old England."

One of the most remarkable features of Mr. Caughey's pungent preaching was the duty and necessity of restitution in order to peace with God; so that he was spoken of as the preacher who made people pay their debts and restore what they had taken or withheld by fraud. Mr. Smithies acted as Mr. Caughey's secretary when preaching in Yorkshire six-and-thirty years ago, and hundreds of pounds of restitution money passed through his hands as the result of one sermon.

—*Overland Mail*, November 19: The Hudson River Tunnel, which will connect New York and Jersey City, is advancing towards completion, and will, when finished, be one of the leading engineering achievements of the age.—

The length of the tunnel between its two ends at Fifteenth Street, Jersey City, and at Leroy Street, New York, is 5,500 ft., of which 3,600 ft. will be under the bed of the river. Since the Hudson is 60 ft. deep at some points, and since it was necessary that the roof of the tunnel should be at least 20 ft. beneath the bed of the river, the descent into the tunnel is very

steep, being 2 ft. in 100 ft. on the Jersey side, and 3 ft. in 100 ft. on the New York side.

The Jesuits having attempted to re-enter Portugal, whence they were expelled in 1759, the Government has instructed the provincial and colonial Governors to watch over the strict enforcement of the decree of 1834, abolishing all religious orders.

Russian translations of Bunyan's "Pilgrim's Progress" and "Holy War" are to be published shortly, along with the illustrations which appear in Messrs, Cassell's editions.

In a Convocation held at Oxford on Nov. 18, which was numerously attended, the proposal for the endowment of the new Indian Institute was brought forward by the Professor of Sankrit, Mr. Monier Williams, who was mainly opposed by Professor Max Müller. After a long discussion the House divided. The result was in favour of the proposal, there being 94 placets to 50 non-placets.

The lunatic asylum of St. Peter, Minnesota, was destroyed by fire on Nov. 16. The weather at the time was intensely cold, and from thirty to forty of the unfortunate immates were burned or frozen to death.

News received from Cental Africa by the Baptist Missionary Society reports that Messrs. Comber and Hartland, two of their agents, who lately left England for Congo, having been entrapped by an urgent invitation to visit the Makuta Towns, were savagely attacked, and ultimately fired at. Both gentlemen were injured, one somewhat seriously, by bullet wounds received while escaping.

Thursday, December 9.

—The Str. *Ravenna*, with English Mails, left Aden for Bombay, Tuesday, 10 p. m.

—In *On Guard* for December, the Rev. Mr. Gregson continues his "Walk through the Khyber." He says, Dec. 1879: The palace gateway at the Bala Hissar is only an ordinary gateway with a great many rooms in it, and the walls had rooms in them. It was on this gateway that our flag was hoisted when General Roberts took possession of the city; inside the place has all the appearance of an ordinary native city, with long narrow bazars running in every direction, but now completely deserted, and in ruins. We went on to the Residency, where poor Cavagnari and his staff were massacred, the building has been nearly pulled down, although there are the signs of the struggle in several of the rooms, by the bullet marks in the walls, and stains of blood in different places. The most hideous remains of the death struggle were in the bones and skulls which were still lying about on the ground and in the rooms; at the rear of the building a large pit had been dug, for the reception of the bodies, and it was here that the bodies were thrown in and so lightly covered with earth that the stench was most unbearable. I was very much surprised to find that the rooms of Yakoob Khan's palace adjoined the Residency, so that the whole of the Embassy might have been saved if the Ameer had been disposed to save them. From the accounts I had read of the message that had been sent to him I supposed that the palace was at a great distance from the Residency instead of adjoining. I felt that there was no question about the Ameer's guilt when I saw how easily our poor fellows might have been saved. Instead of Yakoob having a fine residence at Mussoorie, he should have found a dwelling place in the Andamans.

—The *Dnyanodaya* reports a number of baptisms as having recently taken place in the Satara districts, in connection with the American Mission.

Friday, Decembe 10.

—*Times of India*: At the last meeting of the Bombay Town Council, a letter was received from the Presidency Government stating that as the Municipal Corporation now formally declined to give any sum towards the support of the lock hospital, his Excellency in Council is compelled to direct that the sum of Rs. 15,000, the amount asked for by Government for the current year, should be deducted from the police grant. A *Bombay Government Gazette* extraordinary announces that, at a special general meeting of the Municipal Corporation, to be held on the 17th instant, the Chairman will propose the adoption of a memorial to his Excellency the Viceroy, protesting against the reduction of Rs. 15,000 from the contribution of the Bombay Government towards the police expenses, and diversion of that sum to meet part of the cost of working the C. D. Act.

—Same; Allahabad, 9: The Viceroy is better to-day, but he is still very weak, and it is impossible yet to say when he will be able to continue his journey. It is settled that it will not be this week. The Receptions and At Homes advertised by Lady Couper for this week are all postponed. Earl de Grey has gone on to Dehra.

—The appointment of Mr. Sorabjee Shapoorjee Bengalee to be Sheriff of Bombay for the ensuing year is gazetted.

—Deaths last week, 390.

—It is notified in Bombay General Orders, dated 7th December, that Major-General R. Phayre, C. B., Staff Corps, is appointed to the Divisional Staff, vice Lieutenaut-General J. Forbes, C. B., whose period of service on the Staff expires on the 5th proximo.

—*Sunday Mirror*: According to the *Bombay Guardian*, "the *Sunday Mirror* intimates that because Christians profess to have access to God through a Mediator, they cannot have communion with God," Now, we never made any such statement. What we said was that Christians who believe in a mediator, cannot conceive that a Theist can have communion with God without the help of one.

Selections.

"NO."

BY THE REV. J. HILES HITCHENS, D.D., LONDON,

Author of "Ecce Veritas," "The Young Men of Scripture," "Bible Waters," &c.

The Infinite Creator has bestowed upon every man the power of choice. Unlike inanimate nature, we can bring all matters to the test of taste or judgment, and then determine either to accept or reject, comply or refuse. There are certain fixed laws which govern the growth of vegetable nature, and there are instincts which control the movements of the animal creation. Thus the geranium grows slender, pale, and leafless without the light; and the busy bee passing from flower to flower fastens upon the one which instinct teaches will be most prolific in yielding the constituents of honey. But there is something higher, nobler, and more royal in man. Blest with reason to shed its light, and conscience to exercise its kingly authority, and will to utter its stentorian voice—in a word—blest with moral and spiritual faculties which place man but a little lower than the angels, he can say "Yes," or "No," not only to the trivial questions society presents, but to the weighty appeals of Deity, and to the diabolical temptations of hell. No man becomes good because he could not help it; and no man sinks into evil habits and ultimate utter ruin because he could not prevent the sad fate. Each child of Adam possesses the power to resist all outward forces, defy every class of instrumentality that coerces him to evil, and retain his love or hatred in spite of the mightiest appeals. The Almighty spake: and light streamed forth upon chaotic nature. He spake again; and the sea brought forth abundantly "great whales and every living creature." He spake again: and the earth produced "cattle and creeping things of varied kinds." He spake again: and man started into being in the image and likeness of God. God speaks now, and the suns and systems heed His omnific bidding; but man looks Jehovah in the face and resolutely answers "No!"

This is a wondrous, solemn, awful fact. It is a fact which the Almighty recognises in all His dealings with our race. It is a fact which lies at the basis of all the persuasive addresses and precious promises of Scripture. It is a fact which is essential to our position as probationers for eternity. It is a fact which will render our future happiness or misery a just allotment.

The first time in the world's history that this God-given power of choice and refusal was appealed to, man failed. The first time Eve was called to say "No," she declined. The first time Adam was in circumstances demanding decision he erred. Neither the man nor the woman would shape their lips for this little monosyllable. When the lying serpent said, "Look at this fruit, eat this fruit and give this fruit to Adam," Eve should have answered "No." And when, with all her pristine bewitchments, she stood before Adam with the fruit she had just taken, and begged him to share it with her, Adam should have played the man and answered "No." Because this little word was not used then, our race has been plunged into unutterable sins, strifes, wars, bloodsheds, bereavements, and woes—thus showing how much depends upon the use of this word of two letters—"No."

The Lord Jesus commenced His public career by exhibiting His ability to say "No." In the wilderness the tempter came to Him and said, "Command that these stones be made bread," and He replied, "No." Then the Devil took Him to a pinnacle of the temple and said, "If Thou be the Son of God cast Thyself down," and he answered, "No." And it is because the Redeemer could and would use that expressive monosyllable that the world is to-day gladdened with the light of Heaven's countenance, and the beatific hope of immortal joys. Adam's "Yes" blighted creation; Christ's "No" is lifting the curse for ever away. Adam's "Yes" saddened and scarred the face of nature; Christ's "No" is bathing nature in celestial light. Adam's "Yes" has broken hundreds of hearts; Christ's "No" is mending them. Adam's "Yes" has opened graves beneath our very roofs; Christ's "No" turns those graves into the golden gates that open upon an undying world.

It is no matter of surprise, then, to find that all the men who have benefited their race, glorified God, and left behind them an influence of unspeakable force for good, have been men who could answer "No." "Let me go, for the day breaketh," said the angel of the Lord to wrestling Jacob. "No, I will *not* let thee go," was the answer. "Grant me what I request," said the licentious wife of Potiphar. "No," said Joseph, and retained his integrity. "Curse God and die," said the patriarch's wife. "No," said Job, and bowed his spirit more meekly than ever to the great Disciplinarian. "Remain beneath the gilded roof of an Egyptian palace, and leave the oppressed Hebrews alone"—was the voice of surrounding circumstances to Moses. He answered, "No"—and chose "rather to suffer affliction with the people of God than enjoy the pleasures of sin for a season." "Eat the king's meat and drink the king's wine," said the court attendants to Daniel. He replied, "No," and lived on pulse and water. "Cease praying to God, or be cast to the lions," said the princes of the kingdom to Daniel. He answered, "No." "Bow down to the golden image," said Nebuchadnezzar to the three Hebrew young men. "No," answered Shadrach, Meshach, and Abednego. "Shall I not marry my brother's wife?" "No," replied John the Baptist, though the answer cost him his head. "Cease preaching Christ," said the civil authorities to Stephen, Peter, James, John, and Paul. "No," anwered every man of them, though fines, imprisonment, and martyrdom stood astride their path. When Cyprian was on his way to the block he was

exhorted to throw a grain of incense into the fire and so honour the idol and please the monarch. "No, there needs no deliberation in the case," said he, and went on to death. When Huss was at the stake his executioners said, "Recant, and you shall be pardoned." He answered, "No, I am here ready to be offered." "Make an implicit submission to the decrees of the Pope," said the Romish Church to Luther. "No," answered the great Reformer. "Shut up your conventicles and yield your consciences to the State," said the law of England 200 years ago. "No," said the noble army of Puritans, thereby preserving real religion in our midst. "Stop this irregularity," said the graceless graduates of Oxford to John Wesley and his friends. "No," said the founder of Methodism, thereby starting a God-honoured connection that has blessed the world. Thus we have to thank God that the good and great favours we enjoy to-day have been procured and preserved to us by men who had the courage and Christ-like consistency to say "No" to temptations and oppositions which have abounded.

The times for saying "No" are still constantly recurring. When disposed to shirk duty, resist the strivings of the Spirit, postpone religious decision, or stoop to aught that dishonours and displeases God, we should say "No." When the Bible says "No"—when an enlightened conscience says "No"—when the example of Jesus says "No"—when the lives of sainted relatives say "No"—when the Holy Ghost within says "No," then, *then* is the time to thunder out this monosyllable with a strength that shall startle the Devil's emissaries and send them cowering from our presence. But when God calls us to any work, or warfare, or woe, let us say, "Even so, Father."—(*Divine Life.*)

BIBLE CRITICISM.

(FROM A LECTURE BY REV. H. S. PATERSON, M.D.)

Now what has been the history of this Book in the past? The mistakes that men found in it have turned out to be most wonderful confirmations of its truth. Those things on which the finger of scepticism was laid most heavily have been discovered in the further progress of knowledge to be wonderful attestations to its verity. If we take the whole range of available knowledge in every direction where we have been able to make real and solid advance, we find these confirmations of the Bible coming to us in immense numbers. We have been able to make advance in the knowledge of antiquity through antiquarian research; we have been able to dig up the ruins of Nineveh and Egypt, and in all those regions where we have opportunities of bringing facts face to face with the Bible there is most absolute agreement in place of contradiction. But when we leave these ascertained facts and enter upon speculation, and begin to talk about men in the past, and what is called their pristine state, something half animal and half human, then there is contradiction; but where is the evidence, where is the proof that man was created in this state? We have no evidence, and there is contradiction; but where there is evidence there is agreement. Now I do not want agreement where there is speculation; for this contradiction is a great proof to me that this Book is true. Perhaps it is not in agreement with the present science or mode of thought, but I know that if I could reconcile it with the science of the nineteenth century then the science of the twentieth century would contradict it. We are growing in science. The last word has not yet been spoken, and I am content to wait until we have made such sure and solid advance in this direction as we have done in the researches in Egypt and Assyria; and of this I am confident, that, when that time comes, God's Word will be found true from the beginning to the end.

Speculation is a changeful thing—it has one idea to-day and another to-morrow. Yesterday's theories are contradicted by to-day's facts; and therefore I have no anxiety, but rather much the reverse, to reconcile God's Word with any of these progressive sciences of the present day. You tell me that science is making wonderful progress, that science is greatly ameliorating the condition of men. What science? Is it chemistry, electricity, or physical science? Yes, but they do not contradict the Bible, not one of them; the sciences that contradict this Book are sciences in which speculation is rife, and in which change is the rule; they have not added anything to the comfort or well-being of mankind, and I am not at all startled when I find contradictions or difficulties in any of these sciences. I do not enter upon particular questions to-day, they will come up in their own time; we shall have to deal with the facts of creation in Genesis, and with the facts of history when we come to Exodus. I am not entering upon any particular question, I am speaking in regard to the general aspect of the case, and I assert that there has been no contradiction by any ascertained fact, of the Word of the living God.

I grant that our interpretation of the Bible may sometimes be wrong, just as the interpretation of men concerning the works of God may be wrong, and in that region there is room for our mistakes as well as for their mistakes. Our theology may be mistaken, just as their natural science may be mistaken, but God's Word and His works are in perfect harmony from the beginning to the end. And I think we may thank our friends for enabling us to study more carefully the Word, for believe me that in the study of God's works we are helped to study more carefully His Word. So far as we have been able to bring them into actual comparison, we find that God's works and His Word are in true harmony, and it is this that I make the the basis of my argument; so far as we have been able to bring them actually into comparison we find them in complete agreement, and therefore we believe that in the future, when men can bring facts and the Word into comparison, which we have not the means of doing at the present time, we will find them concordant also; and so we are content to wait for such fuller knowledge as we may reach.

Now, it is well known that apart altogether from these examinations of the Word from what may be called the outer circle, there have been of late examinations of the Word from what we may call the inner circle. Criticism has been applied to the Bible, and I do not think there can be any objection to fair criticism of the Bible; indeed we do not criticise it enough, if you mean by criticism an examination of its statements to make sure you have the Word in the state in which God originally gave it. All attempts to find out the true original, to verify the actual language in which God gave to man His Word in the beginning, such criticism I welcome with all my heart. The English version is not inspired, it is a translation of what God gave in other times to other people. And among the multitudes of manuscripts I may possibly succeed in attaining to a more exact knowledge of God's will as given in the inspired revelation in ancient times. But I say this in passing—if you take fundamental truths, or the way of salvation, there is no doctrine that would in the slightest degree bs contradicted by the acceptance of the most imperfect manuscript;—there are certain differences, but so slight that they do not impinge upon any Christian doctrine upon which our faith rests. We welcome such criticism employed upon God's Word. We welcome it, further, when it endeavours to interpret for us by all grammatical and other appliances the exact meaning of these words in which God gave His revelation at first to men.

But when it pretends to judge that Word, when it brings its own self-evolved theories to bear upon the contents of that Word, when it presumes by what is called inner light to judge that Book which is authenticated to me by the Lord Jesus Christ, I reject, not only with indignation, but with something akin to contempt, all such pretensions. Those German critics who assume to themselves what they call a power of higher criticism are proved to be in the wrong by a simple fact which is apprehensible by any ordinary person so soon as it is stated, They tell us that they can point out how much Moses wrote, or how much Isaiah wrote, and how much other people wrote, by an inner consciousness, a capacity which enables them to detect various styles and variety of treatment; and yet in spite of this inner consciousness they contradict each other, and we see almost as many *schools* of critics as there are separate critics. One man finds three writers in Genesis, while another critic discovers seven; they are not agreed among themselves, though they have this inner faculty which enables them to detect what this man wrote and what another man wrote; they are self-contradictory, and each man becomes the standard whereby he determines his own result. The fact is each man makes the Bible just according to his own nature, or wish, or idea, so that it becomes merely a book after his own heart. I do not think any other argument almost is needed in order to show the falseness of the principle upon which these men proceed.

BENEVOLENCE AND BUSINESS.

BY REV. D. WISE, D. D.

In Leigh Hunt's legend of "Abou Ben Adhem and the Angel," we are told that when Ben Adhem asked an angel who appeared to him in a vision, if his name was written among "those who love the Lord," the vision said it was not. Then the abashed Abou said to the angel, "Write me as one that loves his fellowmen." His request was granted. The next night the vision re-appeared and showed Ben Adhem his name written at the head of all "whom love of God had blessed."

The truth herein illustrated by the poet is authoritatively taught by our beloved Lord in a command, the scope of which is comprehended by few and obeyed by a still lesser number. His words are, "Love your enemies, and do good. . . . and ye shall be the children of the Highest; for He is kind unto the unthankful and to the evil." What does this mean, if not that Christ expects His disciples to manifest their love to Him in works of benevolence, done not for the benefit of their fellow disciples only, but also for good of the outside evil world? Being God's children, they are to be God-like by doing all they can to lift the world out of sin and misery into purity and happiness.

This requirement, when taken in its exceeding breadth, grinds one's selfishness with the pressure of millstones. Too many, even among fairly liberal men, are more eager to narrow its meaning than to ascertain how much it included in their Master's mind. They are reconciled to a construction which calls for a measure of work and giving that makes no serious deductions from their personal comforts or their increasing fortunes. But until "God's great Spirit doth exalt and lift the soul out of itself," they shrink, as from a ghostly phantom, from the suggestion that possibly it contains a demand for such a large-hearted devotion to the temporal and spiritual interests of society, especially of the poor and the working classes, as they have never imagined, much less practiced. Reginald Heber seems to have had this thought in his mind when he asked:—

"What is religion? Is it
To treat with scorn the humble poor,
And bar against them every door?
Oh, no! Religion means not this.
Its fruit more sweet, and fairer is,
Its precept this—to others do
As you would have them do to you."

Without pretending to say precisely what this sublime law of charity, cited by the poet, requires of Christian men whom God has entrusted with wealth, we desire to submit an outline of the career of a French gentleman,

recently deceased, for the consideration of such of our readers as are employers of workmen. To that man particularly who has thought seriously of the possible outcome of the struggles now going on between capital and labor, this Frenchman's application of the benevolent principle to business will be deeply interesting and eminently suggestive.

Forty-five years ago, a man named Leclaire, a house painter, who had raised himself by diligence and good workmanship from a condition of poverty to one of marked prosperity as a master painter, was told by a thoughtful friend that the only way to get rid of the antagonism which existed between master and workman, was by "the participation of the workmen in the profits of the master."

A selfish man would have promptly put an angry foot on this principle. But Leclaire, though not a professor of Christian discipleship, had a benevolent disposition which led him to cherish this really grand truly Christian thought. During the ensuing seven years, he was, as he tells us, constantly "cudgeling his brains" to find "the best means of bringing the idea into practical operation." This long delay was not caused by any conflict between his selfishness and the principle, but by the difficulty of inventing a plan which he might adopt with a reasonable prospect of its becoming permanent and successful. He was entering an untrodden path, and it behooved him to explore it thoroughly.

In February, 1842, he called a meeting of his *employés* for the purpose of announcing his purpose to henceforth divide among them annually a certain portion of the profits of the previous years. Strangely enough, the police forbade the meeting; a working man's paper denounced his scheme; and even his workmen distrusted him fearing, forsooth, that his apparently benevolent announcement was a mask concealing some ulterior purpose to injure them. Nothing daunted, however, he contrived to bring his forty-four workmen together. Placing a bag of gold coins on the table, he told them that their share of the profits of the preceding year amounted to twenty-three hundred and seventy-five dollars. This sum he divided proportionably to the wages each man had earned during the year, giving an average to each workman of fifty dollars and a fraction. This significant object lesson transformed the distrust of his *employés* into unbounded confidence.

THE six following years the average annual payment to each man was about forty-five dollars. Leclaire then changed his plan. He organized his men into a mutual aid society, to which he paid over the sums previously distributed, that they might be partly divided, and partly invested for the purpose of giving retiring pensions to worn-out workmen. This society was subsequently incorporated and made a legal partner in the firm. The results of this movement were such that after a few years each of Leclaire's workmen received, 1. A yearly bonus of 15 per cent. on his aggregate wages; 2. A life pension of $200 from the fiftieth year of his age and the twentieth year of work in the firm, half of which is continued to his widow for her life; 3. Two hundred dollars payable to his family at his death; 4. The certainty of being placed above want if injured and disabled while on duty, and of having his family provided for if he be killed.

The effect of this plan on the workmen was remarkable. It made them careful, conscientious, and industrious. It elevated their characters, and made them so contented with their condition that, instead of being the enemies of capitalists, they identified their interests with them. To the fortunes of the firm it was every way advantageous. The reputation for good work it gained through the fidelity of the men, brought it the best business in Paris. It made more money than ever before. Leclaire insisted that his principle was profitable to himself as an employer. He said it was better for him to earn a hundred and fifty francs, and give fifty of them to his workmen, than to earn only twenty-five and keep them all for himself.

This is a very imperfect sketch of Leclaire's plan, made so through lack of space. The reader may find a fuller presentation of it in the September number of the *Nineteenth Century*, wherein he will also learn that its success has led to the adoption of its principle of participation in over forty-six establishments in France, Alsace and Switzerland. We do not here affirm that his plan ought to be adopted by every employer of labor in this country. All we care to insist upon is, that Leclaire's success in working the principle of the participation of the workman in the profits of the master, should lead every Christian capitalist to seriously inquire whether the solution of the so-called "labor problem" is not contained in this principle, and also whether the law of Christian charity does not demand this or some similar application of benevolence to the machinery of our modern industries.—(*Zion's Herald.*)

GLEANINGS FROM LETTERS.

C. A. Stanley, Tientsin, North China.—The saddest part of my recent trip through this province was in the evidence I saw of the greatly increasing production of opium. I think there is four or five times as much as I have ever seen before; and the testimony of the Chinese is that the production and use of opium are both greatly on the increase. The fields of poppy were gorgeous in every shade of coloring, from pure white to deep purple and scarlet; but the beauty lost all its charm as one thought of the demon of destruction contained in the boll underneath the beauty. Nothing, as it seems to me, can save China from this curse but the gospel of Christ. For it is so extensively used by the official class, and even in the palace itself, that any government decree against its growth or use falls almost powerless to the ground. How almost hopeless the work of turning back this tide of destruction appears at times, but God has decreed by the foolishness of preaching to convert the world.

F. E. Walker, Shau-wu, Foochow Mission.—Our work has seemed to prosper at Shau-wu. At each of the three communions of this year (one every two months) two men have been received to the church, and there are at least two more whom we hope to receive on our return next fall. Three of them were men who were inquirers a year ago, but who fell away, one of them through Sabbath breaking. I trust the little church is growing in grace as well as numbers.

Otis Cary, Fr., Okayama, Japan.—A comic paper published in Tokio contains a caricature representing the Governor of Okayama as an acrobat balancing on his forehead a cross upon which is a pole labeled "Popular favor." Underneath the picture is the inscription, "The Governor of Okayama Ken hopes to gain popular favor by becoming a Christian." Other papers have contained articles declaring that he has become a Christian, and worships before a cross every day. The origin of these attacks is doubtless the favor he has shown to us.

F. D. Davis, Kioto, Japan.—The work is taking some hold of the people in this bigoted old capital. A company of half a dozen men, mostly merchants, has been coming to my house every Sabbath afternoon for some months, to listen to talks about the true God and Christianity. Some of them are already members of our churches. One of them, a wealthy merchant, brought to me as a present some weeks ago, his household gods, which have been worshipped in the family for many generations. To-day these men nearly all came to pay me a visit on the mountain where I am temporaily staying, and another merchant brought up his household gods to me, and also a beautiful silk cushion, which has been kept in the family for several generations, for the Buddhist priest to sit on when he came to the house. It has been thought a sin for any one else to use this cushion. When we see a people give up their household gods in this way, it shows that the truth is taking hold of them. May they all come into the full light of the Gospel of Christ!

T. S. Smith, Tillipally, Ceylon.—The total number of Christians present at the meeting of our Native Evangelical Society was estimated at between five hundred and six hundred adults. Over eighty bullock carts were counted in the mission compound alone. There were present about one hundred and fifty pupils from the boarding schools connected with the mission. We quite marveled to see these hopeful indications of furure things. The meeting won all hearts, even the hearts of the heathen.

R. A. Hume, Ahmednuggur, India. In one town some heathen constantly abused one of our old catechists. None of us could recommend anything, but patiently suffering it. This he did, and he was rewarded by his chief persecutor coming and publicly asking his pardon, and saying that he was convinced that Christians were more patient and better than their neighbors.

A. N. Andrus, Mardin, Eastern Turkey.—Prospects here for the coming fall and winter are rather gloomy. The harvests, except the millet, are about gathered; but notwithstanding an average yield in most places, very little grain finds its way to market. For this there are several reasons. The holders, especially the poor village farmers, who retain less than one-half of the crop raised, are afraid to part with their portion. The capitalists, those who largely furnished the seed to the farmer, and money to work with, are eaten up with the spirit of speculation, and propose to hold on to their share of the crop in order to realize more from it. The government is storing its tithes of the wheat and barley for the use of the army and the *gens d'armerie*. As a result the supply is not equal to the demand, and prices are accordingly high. Then, too, owing to the loss of so many animals, freight rates are high, and the movement of grain is difficult. Moreover, the purchasing power of the people has become very much reduced.

Since partial demonetization of the currency, money has been more scarce, business has become more thoroughly deranged, trade is almost at a stand-still, and manufactures have well-nigh ceased. Poverty is becoming more general, and the prospect is that the coming winter will witness more wide-spread and deeper distress than were experienced last winter.

H. S. Barnum, Van, Eastern Turkey.—Politically the region is quiet just now. The Shikak Koords, whose home is just over the Persian boundary, made descents upon eighteen villages, carrying off flocks and herds but for some weeks they have suspended their operations. But unless some change is effected by the new English government, or by combined European action, forcing the Turks to introduce reforms, or at least demonstrate and confess their inability to do so, and make room for some one else, there is no assurance and hardly a hope of permanent quiet. A neighboring sheikh, who is supposed to be maturing his plans for revolt, says plainly that he fears neither the Turkish not the Persian government.

G. W. Wood, D. D., Constantinople.—The utter prostration of business and hopeless condition of affairs are quite beyond your power of conception. The cost of living is increasing; means of living diminish daily; what the end is to be, who can forecast? All that we can see is that opportunities and demands in our missionary work are multiplying, while the cost of carrying it on is greatly increased. (*Missionary Herald.*)

Miscellany.

—From an address delivered by Dr. Punshon at the Convention at City Road Chapel:

And, *first*, to reach these young men is *our work*. God's purpose to save men by men is not altered. He could impress and arrest them without any human agency, but He has not chosen to do so. He will make use of a Cornelius to find a sphere for Peter. He will select an Ananias to testify to Paul. He has made us dependent upon each other, and influential over each other, for this very purpose, that we who have "obtained mercy" may, like Andrew, bring others "to Jesus." Moreover, this is not exclusively a minister's question. It *is* a minister's question, and those who are put in trust with the Gospel must take it to their hearts, and deal with it individually and searchingly before God. But there is no sacerdotalism in the Gospel. It is a relic of old priestcraft to restrict the work of soul-saving to ministers only. In a very important sense God has made us ministers and you—the Lord's people—*our brother's keeper*, and if we fail to warn, and to try to win, his blood will be required at our hand. *The first thing with each of us is solemnly to feel our own personal responsibility in this matter*—to have it burnt into our souls as an ineffaceable conviction of duty, "I have a part to fill, a work to do which cannot be done by another, a post of personal service awaited me from the time of my conversion; there are some souls whom I, and only or chiefly I, can influence, and if I act and pray as I ought I can win them for Christ." God help us thus to feel, that we may do his will. There are young men here, in whose hearts Christ's love has been kindled. The power of young men over young men is immense. This sense of personal responsibility should therefore be specially binding upon *you*. Secondly, *we must feel our absolute dependence upon the power and the outpouring of God the Holy Ghost.* We have a right to expect, in this the dispensation of the Spirit, the Divine influence to accompany every sincere endeavour. The fulness of the Spirit has been not only purchased, but promised, and through Him we ought to see the fulfilment of the Saviour's words—"Ye shall see greater things than these." But the Divine Spirit must be honoured by absolute sincerity, by purity of heart and motive, by the utmost confidenee of faith, as well as by honest, hearty, and persevering effort to win souls. Moreover, our own lives must be blameless, our fellowship with God consistent. "If we harbour iniquity in our heart, the Lord will not hear us," and every effort must be accompanied with, not general, but specific, straightforward, and "effectual fervent prayer." If we restrain prayer the Spirit will not be poured out from on high, and when he *is* poured out, oh, how the mountains flow down at his presence! Conversion becomes an easy work—hard hearts are smitten like the rock in the wilderness, and there are "multitudes for the Lord in the valley of decision." *Thirdly, we must ask for Divine grace and teaching as to the best modes of action, that we may "walk in wisdom toward them that are without."* Temperaments differ, and require different treatment. The mere suspicion of Pharisaism will deprive a rebuke of its power, and neutralise an influence which the patience of months has gained. We must not scold, if we would soften and subdue. A Christian who is gloomy, or cynical, or ruffled, or impatient had better suspend his ministry until these moods have passed away, Souls require delicate handling. Young men especially will neither be patronised nor dragooned into religion. There are times when even a word were too much, but when the loving eye that is known to have a loving heart behind it, or the warm hand-clasp, speaking the unuttered sympathy and desire, will be weapons "mighty through God." It is this holy *tact*—this winsome discernment of the how, and the what, and the when, of seasonable testimony—that we ought to cultivate, and it grows by use; and this also is a gift of God. This will influence us as pastors in many of those problems which press for solution, but which require the "pure and peaceable" wisdom from above. It will suggest for example, that if we suspect unbelief among the young men of our congregations it is not always the wisest to attack it by elaborate argument, lest we suggest doubts which we are not able to lay, but to give the heart attention, for when it has found rest it will not err much in its creed. There is a craving for amusement. It exists. We may deplore, but we cannot deny; and, moreover, the need for recreation of some kind is an instinct, and must be met. Wisdom will teach us how to be neither ascetic nor compromising. In proportion as a bright Christianity is in the teaching and in the heart there will be so many resources opened up within that the craving will be diminished, and with the joy of the Lord will come a tenderness of conscience which will be quick to discover danger, even as the concealed demon was disclosed by Ithuriel's spear. There is a rage for organisations, mutual improvement societies, and the like. We cannot hinder it. Holy tact will take hold of it, control it, be the informing soul of it; and wisdom will try at least whether all these cannot be commanded for good, and whether in the programme of such associations there cannot be direct, cheerful, aggressive Christian work. Oh, when I consider the issues which are involved in our dealings with young men I tremble, and I feel as if all Christian workers ought to cry mightily unto God, not only that He will make them strong, but that He will make them wise, men that have understanding of the times, to know what Israel ought to do. *Fourthly. We must concentrate effort, and not fritter it away.* We think of the thousands of young men around us. They meet us on the highways of life. We come in *contact with them* everywhere. And in the very bewilderment of numbers they escape us. We draw our bow at a venture rather than with a definite aim. There is a passage which we need to study, "They shall be gathered *one by one*." We must die and be judged as individuals. Then let us live and work as individuals. We cannot any one of us overtake the needs of our young men. There is not one of us who may not reach, follow, persuade, and, by God's blessing, win "this young man." In one of the biographies of fifty years ago—now too little read (the life of Mrs. Gibson, of Newcastle, by the Rev. F. A. West)—it is recorded that she, with other Christian ladies, made a league—that each one would fasten upon some individual of her acquaintance, and, using all other means prudently and as opportunity offered, would pray for them until they were converted; that the Society was enriched by this method for years, and that in no one known instance did the loving experiment fail. *Fifthly. We must have present faith for present blessing.* My time is gone, so I must not here enlarge We have large faith, the Church has large faith in the ultimate triumph of the Gospel; and we ask sometimes, "Why is the grace so long delayed? Why unfulfilled the saving plan?" Is not the essence of our fault that we have no faith *for the present*; that we do not look for blessing upon every earnest endeavour, upon the word now spoken, upon the letter now written, upon the sermon now preached? We want to be more imbued with the spirit of our hymn's passionate pleading—

> If Thou canst so greatly bow,
> Friend of Sinners, *why not now?*

May God touch and fire our hearts—the heart of this assembly as the heart of one man—that we may so labour, and pray, and trust that our "sons may be as plants grown up in their youth, and our daughters as corner-stones polished after the similitude of a palace."

—*The Rock.*

The Evangelical who dislikes controversy is not exactly the right man to stem the rising tide of Papistry. No one accepts controversy for its own sake; but there are times and occasions when not to engage in it is a dereliction of duty and a breach of a responsible and solemn trust. St. Paul earnestly urged upon Timothy the necessaty of "putting the brethren in remembrance" of the very errors which, then only in the bud, have since developed into the full-blown blossom. On every side we hear with pain and surprise objections on the part of Evangelicals, both lay and clerical, to do the very thing which the Apostle so emphatically enjoins upon his faithful disciple. "If thou put the brethren in mind" of the predicted apostasy of the latter times, the marks and tokens of which are "the doctrines of dæmons," or departed spirits; "speaking lies in hypocrisy," such as false miracles, false apparitions, winking pictures, bleeding statues, saints walking with their heads off, and such "old wives' fables"; "forbidding to marry"; "commanding to abstain from meats"—then, says St Paul, thou shalt be a good minister of Jesus Christ" Well, we want many such good ministers nowadays. Their number is painfully small; we could almost count them on our fingers. We fear that the Evangelicals are not as a body "enduring hardness"—such hardness as the Apostle recommended to "the good soldiers of Jesus Christ." It is much easier to get along by ignoring the plain and palpable duty of Apostolic warfare. The clergy who act up to the Apostle's injunctions doubtless may meet with much that is unpleasant, and perhaps very little that is respectable But what of that? Is our doing right to depend upon our receiving right? If so, what do we more than others? Such clergy would almost to a certainty be enrolled in the diocesan "Black Book" of the bishops They would not be considered safe men. Even Evangelical patrons—to their shame be it spoken—might look coldly and suspiciously upon such hard working and zealous men. The younger clergy notice this; and the ordinary instincts of human nature override, we are sorry to say, the higher claims of undivided allegiance to the Great Head of the Church The result is a feeble setting forth of truth, and a milk-and-water protest against Popery and Ritualism. It is not thus our adversaries advance their cause. They leave nothing undone. They spare no pains. In season and out of season they lose no opportunity of putting their views before the public. By unflagging perseverance and admirably adjusted organization they carry on the campaign against Protestantism, while the evangelicals have little or nothing worth mentioning on their side adequate to cope with this formidable opposition.

—In a Lecture on Christianity and the Science of Religion, the Rev. J. S. Banks says, concerning the Hindoos:

Now, here is a people, acute if any were ever acute, religious if any were ever religious, age after age giving to the study of the mystery of existence the energy which other peoples gave to material conquests, and what is the outcome?—Polytheism and Pantheism. The seekers only burst through the iron bars of sense to plunge sheer down into the abyss of universal being. They never rose to the simple and sublime conception of one living and true God, Maker of heaven and earth, but, because its Maker, distinct from it. They never succeeded in disentangling the spiritual from the material, the infinite from the finite, the Creator from the creature. Religious history in India, as elsewhere, is the history of declension; for we hold that Pantheism, while an advance on Polytheism intellectually, is no advance morally and religiously, but the opposite. If any people could have succeeded in finding God, apart from the aid of revelation, we should have expected the Hindus to do so. Where they failed who is likely to succeed? Did it fare better with the Chinese, Persians, Egyptians, Greeks, Romans? We know that it fared worse. Their religions will not compare for consistency, depth, and thoroughness with the Indian. Does not such a failure amount as nearly as possible to a demonstration of the inability of man, in his present state, and with his present powers, to arrive at clear and certain conceptions of the nature of God?

TELEGRAPHIC NEWS.

London, December 2nd: The Corporation of the City of London have resolved to present General Sir F. Roberts with the Freedom of the City and a sword of honour, in recognition of his distinguished services in Afghanistan.

St. Petersburg, 2nd: The negotiations which have been going on respecting Kuldja, have failed to remove the difficulty in connection therewith, and further concessions will be necessary either on the part of Russia or China in order to ensure a peaceful settlement of the question at issue.

Constantinople, 2nd: The Albanian League has been dissolved.

London, 3rd: In consequence of the early meeting of Parliament, Mr. Parnell has made an application to the Government to postpone the trial of himself and his colleagues.—It is proposed by Irish sympathisers in America to send American lawyers across to Dublin to defend the Leaguers.—Latest accounts from the west of Ireland state that outrages in that part of the country are daily increasing.—Russia has accepted the proposal made by the British Government respecting the retention of the international fleet. Austria has, however, rejected the proposal.

Constantinople, 3rd: A special commission has been appointed by the Turkish Government, composed of the Grand Vizier, the Minister of the Interior, the Minister of Foreign Affairs, and the Minister of War, to devise rigorous measures against the Kurdish insurrectionists.

Teheran, 4th: News has been received here that the Persian troops have sustained a defeat at the hands of the Kurdish chief Obeidullah, who inflicted heavy loss on them, and captured several guns. Obeidullah and his forces are now threatening Urumiah.

London, 4th: The county of Leitrim has been gazetted as being in a disturbed condition.—The combined fleet, lately assembled in the Adriatic, will disperse to-day, the British portion proceeding to Malta.—The *Daily News* publishes a telegram to-day from its special correspondent, stating that six thousand Russian troops have arrived at Nakchivan, on the Persian frontier.—Mr. Parnell's application to the Government for a postponement of the trial of the Land Leaguers has been refused.

St. Petersburg, 5th: News has reached here that Northern Afghanistan is in an unsettled condition in consequence of the depredations of the Merv Turcomans, who are plundering villages and caravans.

Washington, 5th: President Hayes, in a message to Congress, recommends the conversion of the 5 and 6 per cent. bonds into bonds bearing 3 and 3½ per cent.

New York, 5th: Owing to the extreme severity of the weather, ships laden with grain to the extent of five millions of bushels are ice-bound in Lake Erie.

London, 6th: An enormous and enthusiastic meeting of Land Leaguers was held at Waterford yesterday. Mr. Parnell made a long address to the meeting, in the course of which he accused the English Government of conspiring against the rights of Ireland.

Berlin, 6th: An order for a formidable ironclad has been received by a ship-building firm at Stettin from the Chinese Government.

Teheran, 6th: The Kurds have attacked a party of Persian pilgrims returning from Mecca, killing and wounding five hundred of them.

St. Petersburg, 6th: Five men-of-war belonging to the Russian Pacific Squadron have been ordered to Japan —H. M. Troopship Malabar arrived at Portsmouth yesterday.—Right Hon. Sir James William Colvile, member of the Committee of the Privy Council, is dead.

Washington, 6th: The Hon. John Sherman, Secretary of the United States Treasury, recommends that there should either be a suspension of the coinage of the silver dollar, or that it should be increased in value to the equivalent of the gold dollar —President Hays has suggested that General Grant should be appointed to the chief command of the United States Army.

London, 7th: Mr. Parnell has been presented with the freedom of the City of Waterford.—The *Times* publishes in to-day's issue a telegram stating that the Greek Government is intriguing with Turkey.

8th: A serious riot took place yesterday at Brookborough, county Fermanagh, in consequence of the authorities having prohibited an intended meeting of Land-Leaguers. It was found necessary to read the Riot Act, and eventually the rioters were dispersed by the Dragoons and a body of constabulary who were called out.

Vienna, 8th: Another severe shock of earthquake has occurred at Agram, causing a perfect panic amongst the inhabitants.

London, 9th: A bailiff has been murdered at Cookstown in Ireland, whilst engaged in executing a decree against a tenant.—General Sir F. Roberts was entertained at a banquet last night, given by the East India United Service Club, the Marquis of Hartington presiding.—Latest news from Capetown states that advices had been received there from Pondoland of an engagement having taken place between the Pondomise tribe (who are intimately connected with the Basutos) and the Colonial troops, in which the Pondomise where utterly routed.—The Board of Trade Returns of Imports for the past month amount to £38,437,500 showing an increase of £4,093,750 as compared with the same period last year. The exports for the past month amount to £18,875,000, showing an increase of £1,843,750 as compared with last year—Consols 99.

PASSENGERS SAILED.

Per P. and O. Str. *Mongolia, 4*:

For Southampton.—Major Squire, Capt, Hankin, Colonel Appleyard, C B, Mrs Appleyard, Mr Appleyard, Mr Dorward, Mr F D E Giradon, and Mr and Mrs T C Constable, Lt H Godfrey, Major J B Slater, Capt and Mrs Warner and 3 children, Mr Jas Charlton, Lt Ramsay, 92nd Highlanders, Lt Radford, Major E B Burnaby Lieut C H H Belay, Miss Dickson, and Mr T Smith.

For Brindisi.—Lt Col W V La Touche, Capt and Mrs Nicholson Col G N Money, Major R M Stewart, Lieut-Col Keen, Col Yorke, Mrs Milne, Mr E E Spencer, Col Hennessy, Mr W E Creaton, Dr McCartie, Dr Andrew Duncan, Mr J R Preece, Mr J H Mossop, Dr R D Murray, Mr E C S ith, Lt H Pilkington, Mr A F Beaufort, Mr J Pheups and 2 sons, Major Protherve, Captain Lister and Major Burnet.

For Venice.—Mrs M Mackenzie, Mr F DeGireedon, Col C T Palin, Mr John Metcalf, and Major E D O Twemlow.

For Malta.—Lt H C Legh.

For Aden.—Mrs Osborn.

PASSENGERS ARRIVED.

Per Str. *Trentham Hall*, 3, from Liverpool:

Capt and Mrs Hay, Miss Evans, Mr and Mrs H Campbell, Mr and Mrs F Hensley, Mrs Liston and child, Miss Cockle, Major H F Woodcock, Mrs J C Martelli and child.

Per Str. *Strathleven*, 7, from London:

Col and Mrs C E Oldershaw C B, R A, and Mr Oldershaw, Mrs Ommanney and child, Mr W H Ritchie, Mrs Mackenzie, Mr J D Lord, Lieut C H De Voeux, Lieut E C Cox, Mr R Angus, Miss Andrews, Lieut W F Montreson 17th Bl Cavalry, Miss Brennan, Miss Falconar, Mr J Aitken, Miss Day, Mr Wakefield, Mr A Smith, Mrs E M Peters and child, Mrs and Miss Fraser, and Miss Bennett, and two servants.

Per P. and O. Str. *Thibet*, 7:

From Southampton.—Rev J Clark and Miss Clark, Dr and Mrs Nolan, Col J Campbell, Col and Miss Watson, Mr Boyce and Miss Boyce, Mr Macdonald and Son, Messrs Boole, A Coates, H Burkley, J Potts, J Cann, J Bickford, John Bickford, S Shears, J Collings, J Hambley, H Gillett, and Pelletier.

From Brindisi.—Mr and Mrs Anderson, Rev D Watkins, Capt Bulkley, Mrs Bulkley, Master C F Hore, Col O Williams, Surg-Major Smith, Mr and Mrs Woodburn, Messrs Halliday, Spring, Grant, Carr Stephens, Warren, Jung, Heinman, Jones, A C Campbell, Chadwick, Mayan, Bull, and Moore.

From Venice.—Mrs Cleveland, Miss Cleveland, Mr and Mrs Fiedler, Major Ludlow, Dr Mullins, Messrs T R Booth, Odling, G P Melitus, P G Melitus, and Moriarty

From Suez.—Count Tysz Riewetz, Messrs E Wuth, Tnenahein, and Soubirow.

From Aden.—Surgn Major Shortt.

From Malta.—Mrs Cleugh.

Domestic Occurrences

BIRTHS.

DAVIS—November 30, 1880, at Secunderabad to the wife of the Rev. F. G. Davis a daughter.

HEPWORTH—Dec. 8th at old High Court Bombay the wife of Mr George Hepworth of a son.

MARRIAGES.

CAMPBELL—KNIPE—Nov. 24th, at Ahmednuggur, by the Rev J Polehampton, D Campbell, Sub-Engineer, Dhond and Munmad State Railway, to Mrs Knipe, only daughter of Captain H D Stepeny, Bombay.

GOODE—EVANS.—December 6th, at the Cathedral, Bombay, by the Rev. F. L. Sharpin, Richard F. Goode, B. B. and C. I. Railway, to Mary Frances, second daughter of William Evans, of Brighton, England.

BRACKSTONE—CRAGE—Dec. 8th, at Christ Church, Byculla, by the Rev G C Reynell, W H Brackstone, to Louise Alice Crage.

"BOMBAY GUARDIAN."

Subscriptions received from 4th to 11th December 1880.

Mrs. Grennan, 31st August 1880, As. 8; George Hepworth, 7th April 1881, Rs. 3; Rev. Appajee Bapoojee, 31st July 1880, Rs. 2; Mrs. Cazalet, 30th November 1880, Rs. 1-8; R. H. Nutty, 31st December 1880, Rs. 3; J. H. Lilly White, 13th November 1879, Re. 1; Mrs. Barton, 31st December 1880, Rs. 2; George Walker, 31st January 1881, Rs. 6; James Brown, 6th November 1881, Rs. 6; Rev. D. Osborne, 15th December 1879, Rs. 15-4; J. L P. Lyons, 31st December 1880, Re. 1; Major Genl. J. S. Martyr, 30th September 1881, Rs. 7-10.

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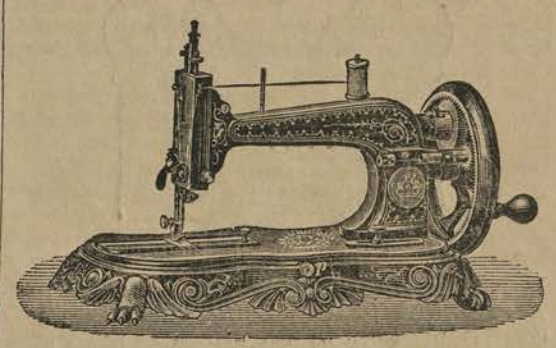

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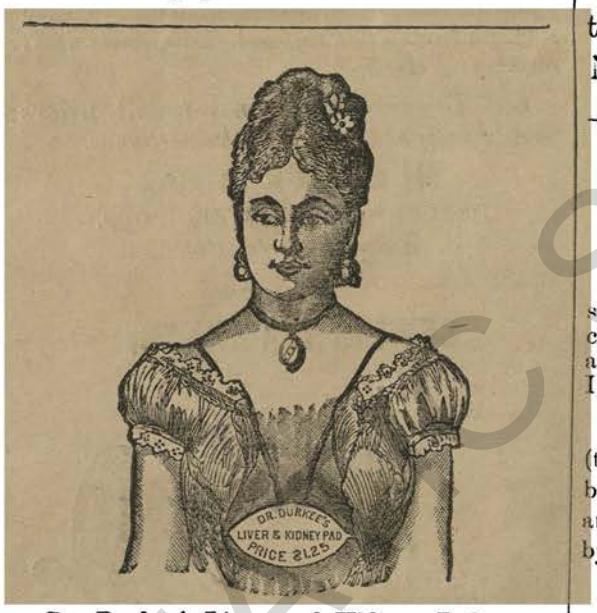

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